

by Alex Fiedotjew

The task of coordinating the activities of these groups falls to another unit of Student Affairs, the Office of Organizations and Activities, headed by Sue Erskine.

In general, money for organizations comes from two sources: a block allocation of \$30,000 from the Circle Center Program Department and a variable allocation of one dollar per student per quarter from tuition payments, totaling about \$85,000 a year. This money is then allocated by the Student Activities Funding Committee on the basis of requests. The problem rests in the fact that the income has declined slightly, due to decreased enrollment, while requested sums have increased as a result of rising costs. As far as the office is concerned, the lack of funds forces a staff of two people to spend most of their time worrying about such mundane items as room reservations, confirmations and ordering supplies.

Given the proper financial support, Sue would like to publish a student officer organization manual. She would like to get involved in more active advising of student organizations consisting of such activities as leadership training seminars, parliamentary procedures, lectures, and financial planning.

The situation in Financial Aid and Organizations and Activities is typical of that of the other services in Student Affairs, such as Health Service, Counseling and Foreign Student Affairs. While necessary activities are being carried on, the achievements of flexibility is becoming difficult. Especially difficult is the development of new programs, the obtainment of support, staff (secretaries and clerks) and facilities.

The last good year, relatively speaking, for Circle was 1970-71. About this time a number of economic and political factors combined to cause trouble. The national economy went into a slump, profits went down and unemployment went up. The net effect was a drop in total amount of revenue available to the state for expenditure.

Statewide fiscal planning is always a mad scramble for a limited amount of funds by many agencies.

Illinois legislators were faced with a statewide financial crisis and began taking a hard look at all spending. The budget for higher education had always enjoyed relative priority in terms of state expenditures. 1970 was to be different.

The political situation was of no help to increased funding. The late 1960's had been a time of severe turmoil on university campuses nationwide. Illinois was no exception. State legislators began to be hesitant towards providing fertilizer for the "seedbed of national rebellion." Private contributions also dropped and federal contracts started drying up, many being rejected by universities under student pressure.

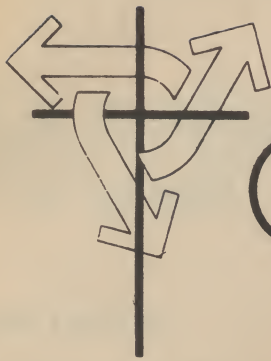
The result of this combination of factors is our present situation. Now the question remains of what the student can expect in terms of service and practical steps can be taken by him in this regard.

First of all, a student can expect to wait longer. Reduced staff means less time per student. The hurried phone call should be avoided as information on a student often has to be looked up. When possible, an appointment should be made. In some instances it might even be better to communicate by writing, as often a document is needed in reply anyway.

In addition, the student may find himself face to face with a frustrated, overworked, and therefore crabby employee. Patience is a virtue. It helps tremendously when a student brings all information asked for, and a pen and paper. As a rule, students can cause their own problems by forgetting documentation, an I.D., or something similar.

Finally, a student should keep in mind that he might possibly not get a particular service when he wants it. The important thing to remember here is that it is not because someone doesn't want him to have it. Many student service programs are on planning boards now, waiting for approval and money.

The situation may improve next year, but it's too early to tell. In the meantime, patience and preparedness will go far in reducing frayed nerves for the student and helping him fill his need. ●



Chaplains' Corner

by Fr. Frank Budenholzer

Being a graduate student, a teaching assistant (chemistry) and a chaplain puts me in a rather interesting position here at Circle. It's like moving quickly between three quite different worlds. As a grad student I'm still taking courses. In fact, because of the nature of my field, I've had to take quite a few undergraduate courses in departments other than my own. As a student I think I feel the same satisfactions and frustrations than other students do. Then, for about six hours a week, I find myself on the other side of the desk, in front of a classroom or lab as a teacher. Teaching too, has its own rewards and frustrations. To both of these roles I bring my own background and interests; particularly those things that have shaped my Christian faith and my decision to be a Catholic priest.

In the next few paragraphs I would like to outline some of the questions I find myself asking about education here at Circle, and higher education in general. Some may object that I raise more questions than I can answer. To that I can only reply that solid and productive answers will come only after the right questions have been asked.

In what follows, I'm concerned primarily with what is usually called a liberal education, as opposed to training. The purpose of a liberal education is to help the individual to appropriate the knowledge and wisdom of men of past ages, so that with that background he can openly and creatively approach the problems that he and our society face in our own day.

Its goal is not a set of techniques but a nuanced understanding of what men and their world are really all about. It is the kind of understanding that should have implications for our very personal lives as well as our relations with the broad religious, social, political and economic structures of our society.

Training, on the other hand, has to do with acquiring certain skills that make an individual employable. However, I don't think the differences should be overstressed — understanding, creativity and discipline are important in every phase of education.

Unfortunately it often seems that our very system of college education militates against the aims of a liberal education. The system of grading and examinations can equate understanding with fulfilling a teacher's expectations. In the physical sciences, this results in the all too familiar pattern of students memorizing formulas rather than seeking to understand what those formulas really mean. In areas where there are broad divergences of opinion it leads to the strange situation of a student giving two quite different opinions on the same subject in two different courses, each opinion tailored to the expectations of the particular professor teaching that course.

That a student is exposed to the broad range of opinions in our society is valuable. But, in my opinion at least, the ultimate aim of education should not be a facility in parroting back the ideas of an instructor, but the ability to critically and honestly evaluate various points of view. This

can only happen when a person has learned to trust his own ability to understand and to make critical judgements.

Possibly a more serious consequence of our present approach to education is that it encourages what I call a 'passive ideal' of education. If the purpose of education is not my own personal intellectual development, but rather the fulfillment of certain expectations set by others, then it is a very easy step to conclude that the primary responsibility to the students; but only to say that if the goal of education is understanding — rather than just repeating back a lot of words — then the ultimate responsibility must rest with the student. A good teacher can give important clues and he can offer a great deal of direction, but he cannot think for someone else.

The real danger of this passivity is that it implies that learning stops when formal education stops. College is looked upon as something we had to endure to get the kind of job we wanted. All those ideas tossed around were sort of interesting, but they have very little to do with the "real world" (whatever that may mean).

I think all of us, students, faculty and staff, should ask ourselves the extent to which we have accepted this passive, expectation-fulfilling concept of education. As students are we more interested in getting good grades with the least amount of effort, than in really coming to grips with the subject matter? Do we automatically assume that problems that we have in understanding the material are the fault of the teacher? Do

we continually and exclusively blame poor academic performance on the poor quality of instruction?

And as staff members are we giving students the impression that the only thing that really matters is an examination grade - that the benefits of an education are to be strictly measured in A's and B's? Do we shy away from those students who seem a little more independent or who ask hard questions?

Some have argued that the only way to reform our educational system is to abolish the whole system of grading and course requirements. I think there's a lot to be said for such an approach - it would put the brunt of the educational burden on the student and hopefully in the process his own natural desire for learning would develop.

There is however, something that bothers me in this kind of approach and it has to do with the need for discipline in education. Real intellectual development requires tremendous effort. It often means spending hours working through what at the moment seems to be quite irrelevant and uninteresting material. Possibly

one of the worst consequences of our "survey course" approach is that it leaves the impression that it is a relatively simple matter to understand and appreciate the works of a great artist or thinker. At least for myself, I have to admit that the system of courses and grading has helped me to get as far as I have in this incredibly interesting business of trying to find out what man and his world are all about. Of course, if the discipline of the educational system is never internalized then it has failed to serve its purpose.

There are institutional reforms that are necessary. But I think it is possible, more important that we - both students and staff - honestly examine our attitudes toward education. If college is simply something to be endured for four years in order to get what we want in life, then I think we're in trouble. But if college is seen as an opportunity to come into contact with the broad spectrum of human knowledge and to begin thinking critically and creatively, then it will be the exciting beginning of a lifelong process of learning.

Now what I have said may seem to

be pretty far afield from what one ordinarily hears chaplains talking about. But I feel very strongly that the Christian has the responsibility to develop to the best of his ability his own particular intellectual gifts.

The central teaching of Christianity is the Incarnation. God could have chosen to save the world by standing aloof in his heaven - bringing salvation to man by some sort of Divine fiat. But he chose another way, that of incarnation, God became man; in Christ He became part and parcel of the world in which we live. Salvation is to come through involvement in the affairs of this world.

As Christians we cannot stand aloof either. The revelation in Christ gives us hope and some direction but it doesn't provide ready-made answers to the problems of our age. It's the responsibility of man, using the intelligence which God has given him, to bring peace and healing to our world. Solutions will be forthcoming only to the extent that men are willing to learn from their past, apply that knowledge creatively to the present situation and finally work to put those ideas into practice. ●

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by Antonio Zavala

Spics, mexs, greasers, cholos and pachuco have been words of derision and cultural contempt used against the Chicano by society. Now, however, the tables have been turned, and the Chicano has made his culture one of the tools of his liberation. Anglo-America now turns its eyes to the Chicano to see what kind of cultural motor he's got. The Chicano refuses to be co-opted now.

Remembering past humiliations, the Chicano now pokes fun, even laughs, at the many "Americans" who changed their father's name and/or saw in the Chicano a 'foreigner' and a 'meskin.' Now the Chicano says, "Mira, lo dejaste todo por un dolar/Look, you gave everything you had for a dollar." The Chicano can't help but see the mad rush at the moment as Anglos and other Americans try to go back to 'sources' or roots. The point is that, as many Chicanos believe, (save for a couple of ethnic groups) everyone else who call themselves "American" de-culturalized themselves so much that now an 'Identity Crisis' abounds. Seeing that America is not on everyone's Top Ten list is freaking out the many "American" people who saw themselves as models to the poor and the minorities. "You can keep it all; its not worth anything to me," the Chicano seems to say when he rejects materialism over his culture.

Children of poor mestizo Indians who could not be 'melted down' as they worked laying railroad tracks across Nebraska, or in the steel mills of Indiana, or in the sweatshops of Chicago. The Chicano now speaks English better than college professors and a street Spanish more vigorous and alive than the dusty Spanish of the Royal Spanish Academy. This causes awe of the Chicano from others



that cannot understand how the Chicano can be so down on those things which are considered 'American' and be so proud of those that are 'Mexican.' Dieticians and economics experts, at a time when Depression 'II' might set in, are saying, "Well, these people might have something there." They are advising consumers that with a tight budget, beans, menudo, tortillas and tacos might pull them thru.

Yet sociologists still cannot explain why after several generations Chicanos still eat tortillas when everyone else is into squeezing bread at the supermarkets. University psychiatrists still cannot conceptualize 'curanderismo' or folk medicine, which is still practiced in the barrios. In fact the whole super-linear and rational Anglo is fascinated with the common sense wisdom of a Yaqui brujo called Don Juan.

Chicanos say that they have a different way; a new philosophy, but a human philosophy attached to the earth (La Tierra) by their Indian ancestors who loved the earth more than themselves. "Humanism," the Chicano says, "not materialism. With our values we are going to Mexicanize America. It's inevitable. If the Gabacho (Anglo) does not hold on to some human values, his technology is going to drive him up a wall."

With a language, his culture, the philosophy of carnalismo and La Raza, the Chicano struggles to change his political reality. Already in the barrios of "18" and "26" the Chicano merchants are massively supporting the fight of the campesinos, and posting signs on the doors that read: "aqui no vendemos lechuga ni uvas porque apoyamos justicia para el campesino y la Union de Trabajadores/we don't sell lettuce or grapes here because we

support justice for the farmworker and the UFW afl-cio.

La Raza Unida, the Chicano political party, with offices in the Barrio "18" is also creeping into the imagination of the politically marginal Chicano. Although Chicanos have voted Democrat in the past, Raza Unida Party organizers feel that both major parties in America have left the Chicano stranded. The Chicano response is to build a Chicano party that will be vocal and speak for itself and not play the Republican's and Democrat's games.

Chicano high school students are also demanding the construction of a 'Chicano' high school in the barrio. Harrison high school students have walked out of classes, marched, and demonstrated in front of the Board of Education. The Board has agreed that there is a need for a new high school, but in typical bureaucratese, they have stalled in naming the site. The high school students have made it clear that they want the new high school in their community.

Quezacatl, the Aztec deity promised to return one day. He left a lesson to his people: IF I LOVE AND RESPECT YOU - I LOVE AND RESPECT MYSELF. The Chicanos are preparing a table for Quetzacoatl - the collective consciousness of Chicanos. Chicanos are no longer submissive, but active and vocal, more out of a sense of self respect than hate for America.

Chicanos pity the Anglo more than they out-right hate him. Pity, for with all of his potential, the Anglo "blew it" in his social relations with all his neighbors. He warred on his Red, Black, and Brown neighbors. Now he crosses the seas to war on his Yellow brother. Amistad is a word that means friendship. Amistad. Amistad. ●

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financial aid

Included in the services offered by the Office of Student Affairs at Chicago Circle are those pertaining to financial aid. The Department which handles this area is the Office of Financial Aid, located on the thirteenth floor of U. H.

Robert Mahoney is the Director of the Office of Financial Aid, assisted by Phillip Baugher, the Assoc. Dir. and by Mariko Gallaga, Christel McDowell, Benny Stacks, and Sharon Green. Also important to the staff are Ann Ochnat, a Financial Aid Adv. III, and Sylvia Militsis, Chief Clerk.

One of the difficulties which surround the subject of financial aid is that students often have an inadequate knowledge about financial aid. First off, financial aid can be a grant, scholarship, tuition waiver, loan, or employment which helps a student and his family pay for the expenses of his education. Secondly, a student, in most cases, must prove financial need in order to be eligible for such aid. This, however, depends on the particular program the student seeks to obtain.

The eligibility for financial aid does not make it a certainty that a student will receive it. Factors like the amount of money available, the number of students who apply, and when the student applies determine whether or not a student will be awarded financial aid. Also, a student must at least be enrolled half-time (8 quarter hours) during a term.

In order to apply for financial assistance there are several procedures that the student must follow. Basically this means filling out and submitting three forms to the Office of Financial Aid, namely, the UICC Application for Financial Aid, the ACT Family Financial Statement, and page 4 of the ACT Instruction/Worksheet. Only new students, however, can submit the CSS Parents' Confidential Statement.

Students who consider themselves as self-supporting must meet three conditions which the federal government has established to define a self-supporting student. In general, these conditions are: the student cannot have been claimed nor will he be claimed as a federal income tax exemption for the tax year and the preceding tax year in which he applies for such aid, the student cannot have received nor will he receive more than \$200 in cash, room and board, car payments and the like during the year and the preceding year in which he applies

for financial aid, and the student must either live away from home or pay a substantial amount of room and board at home.

The most opportune time to apply for financial aid is during the winter quarter. For entering freshmen and transfer students the deadline for submitting the required forms is May 1. For renewal applicants, the deadline for reapplying for aid is April 1. After the first reviewing round, which takes place in April, priority for reawarding no longer is considered. If a student does not apply during the winter or spring quarter his chances for obtaining financial aid are not good.

A student is usually notified of the decisions on what he can receive during the summer months. If he was late in applying, then, of course, it will be late when he hears from the Office of Financial Aid.

Most financial aid programs (except certain scholarships) require that a student remain in "good academic standing" in the college of the University in which he is enrolled. The decision to continue or discontinue a student in a particular college rests with the dean of that college. This decision is honored by the office, provided there is no conflict with official guidelines. Students whose academic performance fails to meet the standards of certain scholarships will lose those particular awards when grades are reviewed, usually at the end of an academic year.

In the case of the student who withdraws from the university for whatever reason, he loses both his admission status and his financial aid. If the student decides to return to the university during the same year, he must reapply for both. However, if a student's financial statement and application are up to date, he need not submit new financial aid forms, but merely request in writing or in person that he be reconsidered. Unfortunately, the balance of his original financial aid award may already have been redistributed to other eligible students.

If any student is uncertain whether or not he is eligible for aid, he should discuss his situation with someone in the Financial Aid Department. Appointments can be made with the secretaries in room 1308 UH.

The Office of Financial Aid is a service which is available to students and can only be useful if the students take advantage of it. ●

criteria for awards

grants

Basic Educational Opportunity Grant

- student must be a citizen
- student must be an undergraduate
- student must be at least a part-time student
- can receive for up to 5 years

Supplementary Educational Opportunity Grant

- student must be a citizen
- student must be an undergraduate
- student must be at least a part-time student
- can receive for up to 5 years
- student must be from very low income family

Law Enforcement Education Program Grant

- student must be a full time law enforcement officer
- student must be a full time student

loans

National Direct Student Loan

- student must be a citizen
- can receive up to \$5,000
- repayment to begin 3 months after leaving univ.
- interest is 3% yearly
- up to 10 years to repay loan

University Long-Term Loan

- student must be at least a part-time student
- can receive up to \$5,000
- repayment to begin 4 months after leaving univ.
- up to 4 years to repay loan

Law Enforcement Education Loans

- student must be a full-time law enforcement officer
- student must be interested in a crim. justice career
- can receive up to \$1,800 per year
- reductions of payment available for law enforcement work

scholarships

University Scholarships

- student must have at least sophomore standing
- student must be a citizen or resident alien
- student must have a grade point of average of 3.75
- student may hold more than one scholarship

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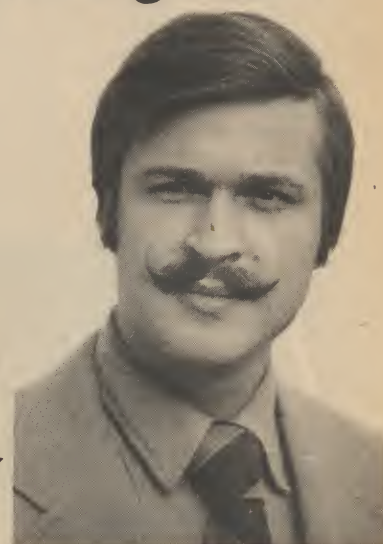
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